

Location Number	Wahi Pana	Ahupua'a	Description	Map page
42	'Au'au	Moanalua	A cave of refuge during times of war, near the shore of Moanalua. The cave entrance was on the shore, and was connected to the uplands of Moanalua via an underground cavern. The cavern was used a route of passage by the mo'o goddess, Kaluahine when she desired to go fishing on the shore. Cited in traditions of Moanalua by J.K. Mokumaia (1922).	E-11
8	Hā'ena Heiau (Ahu'ena)	Waipi'o	A heiau situated at Hālaulani. Following his conquest of O'ahu in the battle of Nu'uanu (1795), Kamehameha I prepared to carry the battle to Kaua'i. He declared a kapu on the heiau of Hā'ena to his god Kūkā'ilimoku (S.M. Kamakau, 1961:173). John Papa Ii, who was later granted title to Waipi'o, and lived at Hālaulani, was the last person to care for the heiau and its gods. Cited in Thrum (1907:46).	E-4
9	Hālaulani	Waipi'o	An 'ili situated between the ponds of Hanaloa, Eō and Hanapōuli, and the government road. There was situated in the land of Hālaulani, the heiau called Ahu'ena or Hā'ena, which was used in the time of Kamehameha I, and last cared for by John Papa Ii, who was granted fee-simple interest in the land during the Māhele. Cited in claims of the Māhele and historical accounts.	E-4
15	Hā'upu (Haupu'u)	Waiawa	A low hill rising from the shore, where was once an ancient village site, a kahua maika ('ulu maika game field), and a heiau (temple). When the Gods Kāne and Kanaloa walked the lands of 'Ewa, giving live and sustaining resources to those people who were worshipful, they traveled to and stood atop the summit of Hā'upu. From their vantage point they looked out across landscape and Kāne called out in a chant describing the scene, naming noted places and resources of the land. Among the noted places were the fishponds of Kuhialoko, Kuhiawaho; the salt beds of Nīnauele; the coconut grove of Hape; the kalo patches of Moka'alikā; the spring of Ka'aimalu; and the 'awa	E-4

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			patch of Kalāhikiola. Hā'upu is the site where the Ewa mission church (Protestant), Kahikuonālani was situated. Named in traditions and historical accounts. (Now the area of Leeward Community College.)	
28	Huewaiπī	Waiiau	A spring situated near Kauhihau and Nāpōhakuulooa, in the vicinity of the old government road. Huewaiπī also called Kawaiπī, supplied people of this area with drinking water. Cited in Na Wahi Pana o Ewa (1899).	E-7
16	Ka'aimalu	Waiawa	This is storied land and spring site was named for a young girl and her brother who ate their fish in secret ('ai malu). A palani fish had been caught along the shore at Kualakai (Honouliuli). Having no further luck in catching fish the two children set out on their trip home. They passed Pu'uokapolei, the plains of Kaupe'a, and went on to Pueohulunui and Kalipāhe'e. From there they went down to Waiawa Stream. There, the children stopped to rest and drink water. Because they had only one fish, the sister suggested that they eat it prior to their return home, where it would have to be shared. The two ate their fish, and were the first to break the 'ai kapu (eating restrictions forbidding members of the opposite sex from eating with one another). The god, Kekua'ōlelo, dwelling in the uplands at Pu'unahawe heard their conversation and called out to them repeating what they had said. Because of this event, the name Ka'aimalu was given to this place. Cited in the traditions of Maihea, Mekanike'oe, Na Wahi Pana o Ewa, and claims of the Māhele.	E-6
13	Kahō'ai'ai	Waiawa	Named for one of four chiefesses who turned to stone, and stood as guardians over the trail that passed between 'Ewa and other districts. During the "Waipi'o rebellion" in which Maka'i-olu and other chiefs loyal to Kahahana, king of O'ahu, sought to avenge their king's murder, Kahekilis' forces killed so many people that the stream of Kahō'ai'ai was blocked	E-4

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			by their bodies. (Kamakau 1961:138) See other place names in this vicinity under the account of Kanukuokamanu. A named locality cited in project area claims of the Māhele.	
22	Kaihuokapua‘a	Waimano	Described as a large stone near the government road marking the boundary between the ‘ili of Kaholona and Poupouwela. The stone had the shape of a pig’s snout. In 1899, it was situated across from the house of A. Kauhi. Cited in Na Wahi Pana o Ewa (1899). A named locality. Cited in project area claims of the Māhele. The pig form is associated with Lono and ceremonies of land divisions and tribute (Kepa Maly, personal communication).	E-5
32	Kaluaiwi (Kaluiwi)	‘Aiea-Kalauao boundary zone	A plain land and an ancient maika game field and place where offerings to the Makahiki god were made. Situated below the government road. (1869, Boundary Commission proceedings)	E-8
25	Kalua‘ōlohe	Waiau	An ‘ili. There is a storied cave here in which a supernatural dog once lived. When this dog, Kū-‘īlio-‘ula, showed itself, it was usually a portend of some event, like the passing of a chief or changes in the government. Cited in claims of the Māhele. Adjoining the mauka side of Kalua‘o‘opu.	E-5
17	Kanukumanu Kanukuokamanu	Waiawa	A low hill on the shoreward side of the old government road. Named for a young boy of the same name, son of the chief of Waiawa. Just past Kanukuokamanu, towards Honolulu, are found several “royal” stones, named, Kahō‘ai‘ai, Waiawakalea, Piliaumoa and Kahe‘ekuluaikamoku, who were once ancient chiefesses. Their attendants were Nohoana, Kikaeleke, Piliamo‘o and Nohonakalai; and together, these stones were guardians of the trail. Cited in the tradition of Lauka‘ie‘ie and Makanike‘oe. A named locality. Cited in project area claims of the Māhele. See also Kanukumanu.	E-5
19	Ka‘oinaomaka‘ioulu	Mānana	This site is named in honor of a famous warrior Maka‘ioulu, who fought a battle	E-5

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			here. Maka'ioulu was a warrior chief who served Kahahana, king of O'ahu, in the battles against the invading forces of Maui, led by Kahekili. This place is situated not far from the old 'Ewa Court house. Cited in the traditions of Mekanike'oe and Na Wahi Pana o Ewa (1899). The chief Kahahana was betrayed and killed, and Maka'ioulu and a band of warriors sought to rebel against Kahekili in the battle called Ka-pō-luku on the plains of Mānana. (Kamakau 1961:139). Kaoinaomaka'ioulu is situated near the old government road, on the Honolulu side of Kanukuokamanu.	
5	Kapukanawaiokahuku	Waikele	Waikele. A portion of the Waipahu spring system, which was connected by underground caverns to Kahuku in Ko'olauloa. The tradition of this place recounts the disappearance of a kapa beating anvil from Kahuku, and it's being found by a kapa maker at this place in the Waipahu spring. Cited in historical accounts and Na Wahi Pana o Ewa (1899).	E-3
29	Kauhihau	Waiau	A gulch crossed by the old government road, and the site of two stones who were the sons of Maihea (k.) and Punahinalo (w.), and the elder brothers of Nā'ulaamaihea. The boys were named Pūnana-loa-a-Maihea and Ka'akakai-a-Maihea. They took their stone forms prior to the arrival of Kāne and Kanaloa, and birth of Nā'ulaamaihea. The house of Maihea and his family was situated on the hill just above the old road, near these two large stones. The stones are also known by the single name, Nāpōhakuloloa. Just below this place is Huewaipī (Kawaiipī), the spring which supplied people of this area with drinking water. Cited in Na Wahi Pana o Ewa (1899); and in project area claims of the Māhele	E-7
23	Kawaili'ulā (Waili'ulā)	Waiau-Waimano	Situated between the 9 and 12 mile marker on the old government road. The woman, Kawai-li'ulā was guided out of Kaleinaaka'uhane, restored to life, and returned to her home at Waipuhia. The	E-5

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			place where she lived bears her name, Cited in the tradition of Mekanike‘oe.	
6	Keonekuilimalaulāo‘ewa	Waikele	A kula (plain) land situated above the place called Waipāhū, and crossed by the government road. There once lived a chief here, who was tricked and killed by his younger brother, who then became the ruler of the region. The kula was noted for its flowering plants of ma‘o and ‘ilima. Cited in Na Wahi Pana o Ewa (1899); and historical accounts.	E-3
12	Kuka‘eki	Waiawa	Situated at Mohoa, on the edge of the gulch crossed by the bridge of the government road. Named for a young man, who became the husband of Piliamo‘o. They both fished for ‘o‘opu in the Waiawa stream. They had dual body-forms and eventually took their lizard (water spirit forms), and were later turned to stones which were pointed out to travelers. Cited in Na Wahi Pana o Ewa (1899).	E-4
31	Kūki‘iahu (Kūki‘i)	Kalauao	In late 1794, a battle was fought here between the warriors of Kā‘eokūlani and Kalanikūpule. Kā‘eokūlani was killed in this battle. The dead were gathered and taken down to the shore at Pa‘aiau and piled high (Kamakau 1961:169). A named locality cited in project area claims of the Māhele.	E-8
27	Nāpōhakuloloa	Waiau	Two long stones situated on the slope of Kauhihau, just above the old government road. These stones were two of the sons of Maihea and Punahinalo. Cited in Na Wahi Pana o Ewa (1899).	E-7
18	Nāpōhakuluahine	Waiawa	This place was named for four old women who were chiefesses of the land. They and four of their attendants took stone forms along the side of the ancient trail (later the old government road), and were guardians for those who traveled the trails between ‘Ewa and Honolulu. These storied stones were near Kanukuokamanu. The elder chiefesses (stones) were Kahō‘ai‘ai, Waiawakalea, Piliaumoa, Kahe‘ekulu-aikamoku; their attendants (stones) were Nohoana, Kikaeleke, Piliamo‘o and Nohonakalai. These stones	E-5

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			were pointed out by kama‘āina into the late 1890s. Cited in Na Wahi Pana o Ewa (1899).	
30	Nā‘ulaamaihea (also written “Nauluamaihea”)	Waimalu	Maihea and his wife Punahinalo, lived worshipful lives. Punahinalo’s name is given to the area where the couple lived. It was Maihea’s custom to cultivate crops in the lands of Waimalu and Waiawa. He always called upon gods for whom he did not know names, making offerings and prayers. One day, Kāne and Kanaloa visited Maihea, and granted he and his wife a request that they be given a child. A son was born to the couple, and named Nā‘ulaamaihea. As a teenager, Nā‘ulaamaihea went to the shore at Pa‘akea, from where he rode on the back of a whale to Kahiki. He was instructed in the ways of the priesthood and returned home to teach others how to care for the gods. Two other sons, in the form of stones are also noted places on the land. The heiau ho‘oulu ‘ai (an agricultural temple), Nā‘ulaamaihea was named for the boy who rode the whale to Kahiki and returned as a priest. Cited in the tradition of Maihea (1892); and in Na Wahi Pana o Ewa (1899).	E-7
11	Piliamo‘o	Waiawa	Piliamo‘o was a supernatural woman who had both lizard and human forms. She met and fell in love with Kuka‘eki, and together, they speared ‘o‘opu fish in Waiawa stream. Near the place named Kuka‘eki, just on the edge of Mohoa, where the bridge crosses Waiawa gulch, Piliamo‘o and Kuka‘eki assumed stone forms. They were among the famous places pointed out by residents of the land. Cited in Na Wahi Pana o Ewa (1899).	E-5
14	Piliaumoa	Waiawa	The near shore waters of Piliaumoa were frequented by the shark god Kahi‘ukā. This place is not far from Kanukuokamanu. Cited in the tradition of Makanike‘oe; and a named locality in project area claims of the Māhele.	E-5
2	Po‘ohilo	Honouliuli	An ‘ili. Named from events following a battle in the Kīpapa-Waikakalaua region,	E-2

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			in ca. 1400s, in which the head of Hilo (an invading chief) was placed on a stake at this site and displayed. A named locality cited in project area claims of the Māhele.	
26	Punahinalo (Punanalo)	Waimalu	A land area named for the wife of Maihea, mother of Na‘ulaamaihea and two other sons, for whom places near their home were also named. Cited in the tradition of Maihea; and Na Wahi Pana o Ewa (1899).	E-7
4	Waipāhū	Waikele	An ‘ili. Waipāhū is named for a noted spring which fed into the Waikele Stream. The spring is said to have been connected to a spring (Kapukanawaiokahuku) at Kahuku; also said to be one of the entrances to the famed royal burial cave of Pohukaina. Site where the man-eating shark, Mikololou was first killed following his attack on people of the Pu‘uloa region. Site of the old O‘ahu Sugar Mill. Cited in Na Wahi Pana o Ewa (1899); He Moolelo Kaa o Hawaii no Keliikau o Kau (1902); and claims of the Māhele.	E-3

**Leina a ka uhane:** (Honouliuli, Pu‘uloa, Moanalua, Halawa, pages E-1 and E-9). Leilono at Moanalua, Oahu, was close to the rock Kapukaki and easterly of it (a ma ka na‘e aku), directly in line with the burial mound of Aliamanu and facing toward the right side of the North Star (a huli i ka ‘ao‘ao ‘akau o ka Hokupa‘a). On the bank above the old trail there was a flat bed of pahoe-hoe lava, and on it there was a circular place about two feet in circumference. This was the entrance to go down; this was the topmost height (nu‘u) of Kapapaialaka, a place in the ‘aumakua realm. Here at the entrance, ka puka o Leilono, was a breadfruit tree of Leiwalo, he ‘ulu o Leiwalo. It had two branches, one on the east side and one on the west.

These branches were deceiving. From one of them, the soul leaped into the po pau ‘ole; if he climbed the other, it would bring aid from helpful ‘aumakua (‘aumakua kokua). From that branch the soul would see the ‘aumakua realm and the ancestors spoken of, Wakea and all the rest, and those of the entire world who had traveled on this same journey. The boundaries of Leilono were, Kapapakolea on the east, [with] a huge caterpillar (pe‘elua nui) called Koleana as its eastern watchman, and the pool Napeha on the west, with a mo‘o the watchman there. If the soul was afraid of these watchmen and retreated, it was urged on by the ‘aumakua spirits, then it would go forward again and be guided to the ‘aumakua realm. If a soul coming from the Alia (Aliapa‘akai) side was afraid of the caterpillar, whose head peered over the hill Kapapakolea, and who blocked the way, it would wander about close to the stream by the harness shop. This was not the government road (alanui aupuni) of former times, but was a trail customarily used by “those of Kauhila‘ele” [figuratively, the common people; the la‘ele, old taro leaves, as contrasted

with the liko, the new and choicer leaves—that is, the chiefs]. It was said that if a wandering soul entered within these boundaries it would die by leaping into the po pau ‘ole; but if they were found by helpful ‘aumakua souls, some wandering souls were saved. Those who had no such help perished in the po pau ‘ole of Milu.

On the plain of Kaupe‘a beside Pu‘uloa, wandering souls could go to catch moths (pulelehua) and spiders (nanana). However, wandering souls would not go far in the places mentioned earlier before they would be found catching spiders by ‘aumakua souls, and be helped to escape. Those souls who had no such help were indeed friendless (he po‘e ‘uhane hauka‘e lakou), and there were many who were called by this name, po‘e ‘uhane hauka‘e.

<b>Location Number</b>	<b>Inoa ‘Āina</b>	<b>Ahupua‘a</b>	<b>Description</b>	<b>Map Page</b>
41	Awaawaloa (Awawaloa)	Moanalua	A fishpond and land area. Cited in project area claims of the Māhele.	E-11
33	Kā‘eo	‘Aiea	A dryland site near the shore, along boundary of ‘Aiea and Kalauao; near former house site of Dr. Seth Ford.	E-8
24	Kahāpapa	Waimano,	An ‘ili. Cited in project area claims of the Māhele. Bounded on the makai side by the government road, and Kaihuokapua‘a.	E-5
10	Kalipāhe‘e	Waiawa	The plain lands above Mohoa and the old Waiawa Protestant church. The old government road crossed over this kula. In historic times there was a horse racing track here which was last used in ca. 1898. Afterwards the sugar plantation cleared the area for planting cane. Cited in Na Wahi Pana o Ewa (1899).	E-10
7	Kanupo‘o	Waikele	An ‘ili. Bounded by a stream gulch marking the boundary with the ‘ili of ‘Ōhua and adjoining Auali‘i. Cited in claims of the Mahele. The name may be translated as meaning, “Planted skull” and seems to imply an event of some importance. A tradition for this name has not been located, though it may be tied to events of the battle at Kipapa and the naming of Po‘ohilo, at Honouliuli.	E-3
35	Kapu‘ukapu	‘Aiea-Kalauao boundary zone	‘Aiea-Hālawa boundary zone. A lowland hill situated a short distance above Kapukakohekohe. The name, “The kapu hill” implies some sort of religious/ceremonial	E-9



<b>Location Number</b>	<b>Inoa ‘Āina</b>	<b>Ahupua‘a</b>	<b>Description</b>	<b>Map Page</b>
			significance. (1869, Boundary Commission proceedings)	
34	Kauahipu‘upu‘u	‘Aiea-Kalauao boundary zone	‘Aiea-Kalauao boundary zone. A hillock (āhua) passed by the government road. (1869, Boundary Commission proceedings)	E-8
20	Kawainao	Waimano-Mānana boundary zone	A pond below the trail through ‘Ewa. (1873, Boundary Commission proceedings)	E-6
43	Kumuma‘u	Moanalua-Hālawa boundary zone	Stone on wall of Loko Āhua marking boundary between Moanalua and Hālawa. Situated on the former shore line, just above the place called Pālani. Cited in the tradition of Puhi o Laumeki. A named locality cited in project area claims of the Māhele.	E-10
21	Waiakekua	Mānana-Waimano boundary zone	A pūnāwai (spring) site inland of Kaka‘e, Mānana below the trail through ‘Ewa. Above this place, is the spring Kawainao. This name translates as “Water of the god,” and indicates ceremonial significance. (1873, Boundary Commission proceedings)	E-6